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The Good Samaritan:

Being the

SUBSTANCE

OF A

SERMON

Preach'd at the

Tabernacle in *London*,

In the YEAR 1744.

By *JOHN CENNICK*,
Late of *Reading* in *Berkſhire*.

Go, and do thou likewiſe, LUKE X. 37.

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THE *Good Samaritan.*

Go, and do thou likewise. Luke x. 37.

WHEN the *Pharisees* and *Lawyers* heard our blessed Master in the Days of his Flesh, preach the free Salvation of God, namely; that Sinners are to be saved not by Works of Righteousness, which they have done, but of God's own Mercy, and by a Righteousness given them from him, elsewhere therefore call'd the Righteousness of God, they were greatly offended, and used to set Men to watch his Words, to see if they could intangle him in his Talk, and so find an Occasion to put him to Death. It was with some such View a certain Lawyer (or Teacher of the Law of *Moses*) came tempting our Saviour, and asking him, *What shall I do to inherit eternal Life?* As tho' he had said, If we cannot be saved by keeping the Law, by offering Sacrifices, and by doing good, what must I do? To whom the Lord Jesus (finding him not convinced of Sin, or of his helpless Estate by the Law, for which End the Law was given, but on

the contrary building on his own Performances, as I fear many thousands in this Land do) gave him this Answer, *What is written in the Law? How readest thou?* He answered, *Thou shalt love the Lord thy God, with all thy Heart, and with all thy Soul, and with all thy Strength, and with all thy Mind, and thy Neighbour as thy self.* Then said *Jesus, thou hast answered right, this do and thou shalt live.* Which Words were the Promise of God to the People of *Israel*, on Condition of keeping every Tittle of the Law, *Lev.* xviii. 5. which no one naturally engendred of the Offspring of *Adam* ever did; so that our Saviour put the Lawyer to look into the Law, not as if he could fit himself thereby for the Kingdom of Heaven. But he thus spake to put him in Mind, that if he did all that was written in the Law he should live, but if he broke the least Point (as he had certainly done) he was guilty of all, and under the Curse, and must stand in Need of the Righteousness of God, which he preached, and which also was witnessed by the Law, and the Prophets, of which also I may speak a little more hereafter, but will now return to the History.

The Lawyer, who was far from seeing the End of the Law, and therefore willing to justify himself, being thus answer'd by our Saviour, again replied, *And who is my Neighbour?* In Answer to which, the Lord put forth the Parable of a poor Man, who, in his Journey from *Jerusalem* to *Jericho*, fell among Thieves, who stripped him of his Raiment, and wounded him, and departed, leaving him half dead. While he lay in this sad Condition, by chance there came by a *Priest*, and after him a *Levite*, who both looked on him, but passed by on the other Side of the Road without helping him. At last came by a *Samaritan*, and when he saw

him he had Compaſſion on him, and alighted down from his Beaſt, and went to the poor Man, and poured Oil and Wine into his Wounds, and bound them up, and brought him to an Inn, and took care of him; and having given a Charge to the Hoſt to do the ſame, ſaying, when I come again I will repay thee, he went on his Way. *Jeſus* having ſpoken after this Manner, aſked the Lawyer, *which of theſe three, thinkeſt thou, was Neighbour to him that fell among Thieves?* The Lawyer anſwer'd, *he that ſhewed Mercy on him.* Then ſaid *Jeſus*, in the Words of the Text, *go, and do thou likewiſe.*

Before I begin to ſhew our Duty to our Neighbour, or ſpeak much on the Words juſt now mentioned, I purpoſe to ſpeak of the Parable, and open it, and ſhew from thence, the miſerable State of Sinners by Nature, and the free Salvation in *Chriſt Jeſus.*

It is certain, that all the Parables and Hiſtories in the holy Scripture are written for our Learning, and, as the Bees out of every Flower gather ſome Honey, ſo we, out of every Portion of the inſpired Writings, ſhould gather ſome ſpiritual Food for our Souls. But as Bees cannot draw out the Honey till the Sun ſhining on them opens the Flowers, ſo neither can we get any Sweetneſs from the Word till the Sun of Righteouſneſs ſhines on it, and opens it to our Underſtanding; for till then the moſt plain Places are all like a Book ſealed. Pray then, my dear Friends, that while you attend to the Things here ſpoken of, the Lord may ariſe and ſhine thereon, and give you Underſtanding in all Things.

Our Saviour begins the Parable thus, *A certain Man went down from* Jeruſalem *to* Jericho, *and fell among Thieves, which ſtripped him of his Raiment,*

and wounded him and departed, leaving him half dead. It is very likely this Man was a *Jew*, who dwelt in *Jeruſalem*, and might have taken the chief of his Money with him, and was going to *Jericho* to trade there, which the Thieves knowing, might therefore way-lay him, and ſo as he paſſed along riſe upon him and rob him. It is remarkable they did not only take away his Money, but his Raiment, and left him naked; and not content with taking away all he had, they bruiſed him, and wounded him, and almoſt killed him. It may be they alſo bound him, and threw him into ſome Ditch by the Way ſide, and ſo departed leaving him half dead. All this they might do that he might be unable to purſue them, or to aſſiſt any againſt them, if they ſhould chance to come by while they were treating him ſo evily. As he lay ſo ſadly mangled, and diſtreſs'd, and I ſuppoſe groaning and ſighing (for he was half dead, and ſo could not cry out, or call for Help) a *Prieſt* happened to paſs by that Way. Now a *Prieſt* was one ſeparated from the Congregation, and made Holy to the Lord, as was *Aaron*, that he might pity the People, and pray and offer for them Sacrifices and Burnt Offerings, as the Lord commanded *Moſes*. Such a one paſs'd by the poor Man in his Diſtreſs; but tho' he was one of his Brethren, and from whom the afflicted *Jew* might have expected ſome Pity, yet he only looked on him, and without ſhewing any Mercy, paſſed by on the other Side, that is, he turned away his Face, and went as far on the other ſide of the Way as he could, that he might not be aſked by the poor Man for his Help. Soon after he was gone, behold another of the Children of *Iſrael* paſſed that Way, a *Levite*, or one of the Tribe of *Levi*, whoſe Office was to attend in the Temple, and help the *Prieſts* in offer-

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ing the Offerings, and in reading the Law and the Prophets, &c. He also came and looked on him, but as the other did, passed by on the other Side. How miserable was the unhappy *Israelite*? He had lost his All; He had no Cloaths on to hide his Shame; was wounded, and perhaps bound, and it may be gagg'd to prevent his crying; and if they had not so done to him, yet as he was half dead, he was uncapable of crying, unable to rise to go back to his House, or to beg: If any had come, and said, give me so much and I will help thee; he could not have complied, for he was stripped, and had nothing to give. But this he might have said, help me and I will give thee Praise so long as I live, and more he could not have promised. What must he have done, had he continued in this sad Condition long? Why, he must have bled himself to Death, or have perish'd in the cold of the Night. But in the Height of his Distress came by another Man, a *Samaritan*, and as he rode near, he saw his poor Fellow-Creature in this deplorable State, and had Compassion on him. Here I cannot but observe that the *Jews* and *Samaritans* were Enemies one to another, and so hated each other, that if they met would not speak to or salute each other in the common Way; especially the *Jews* hated the *Samaritans*, as may be seen by that Passage in *John*, chap. iv. ver. 9. and when the *Jews* could call our Saviour by no worse Name, they called him a *Samaritan and a Devil*. When the dying Man lifted up his weak Eyes, and saw who passed by, I don't doubt but his Heart fainted, when he remembered how in Times past he had abused and hated the *Samaritans*, and could not now expect any Mercy from one whom he had made his Enemy. However, the *good Samaritan* got down from his Beast, and

and began to pour into the Man's Wounds, Wine and Oil to ſtay the Bleeding, and to ſupple and heal them. I dare ſay, in the greateſt Tenderneſs he laid his Hand on his Head, and made him lean on his Boſom, while he bound up his Wounds; and having dreſſed them and refreſhed him, he pulled off ſome of his own Raiment to cover his Nakedneſs: We don't hear that he upbraided him with his former evil Treatment of the People of *Samaria*, or refuſed him Mercy becauſe he was not one of his own Religion, or becauſe he was a *Jew*. No, he paſſed by all this, and without looking for any Reward for his Pains, yea, when he knew he could expect nothing, he willingly ſtooped to ſhew him Kindneſs, and having recover'd him, ſat him on his Beaſt, and was himſelf content to walk by him as a Servant, till he had brought him to an Inn, and took care of him. Did he leave him here, and do no more? I tell you nay; he tarried with him all Night; it is likely he ſat up with him, and nurſed him till the next Morning, and when he departed he gave the Hoſt two Pieces of Money, and gave him a Charge concerning the poor Stranger, and ſaid, *take Care of him.* You ſee he did not only take care of one who a few Days ago was his Enemy himſelf, but he bids the Hoſt, the Man of the Houſe, take care of him too, ſaying, *whatſoever thou layeſt out more, I, when I come again, will repay thee.* May not all who hear this Relation wondering ſay, *ſee how he loved him!* I believe all who hear me will commend the compaſſionate *Samaritan*, and ſay, *he did well.* Then learn from hence how ye ought to behave even toward your Enemies, and them of other Opinions, and go, O Man, and do thou likewiſe.

But attend a little while, and let me aſk thee, thou that heareſt theſe Things, doſt thou know

who this poor Man was, of whom I have been making mention? If thou doſt not know, I will tell thee, it is thy own poor Soul, *thou art the Man!* When our Father *Adam* had his Power and Righteouſneſs in his own Hands in *Paradiſe*, as he journeyed there, the *Devil* and his *Angels*, thoſe Thieves, watched for him, and ſtripped him of his Righteouſneſs, and not him only, but all his wretched Race, and bound him with Unbelief, wounded him with Luſt, Pride, Covetouſneſs, Wrath, Diſobedience, *&c.* and having caſt him out of the Way of Peace, and put him into a periſhing Condition, left him half dead, *i. e.* dead in Soul, and dying in his Body, without Power to turn to God, or help himſelf, or riſe to ſeek for Mercy, but indeed helpleſs and miſerable. In this ſad Condition he could not have promiſed God, *this I will do, or that will I do, if thou wilt help me*; he could do nothing, but feeling the Smart and Pain of Sin, and a wounded Conſcience, ſigh away his threeſcore and ten Years, and then periſh for ever in Hell. When poor Man was thus fallen, the Lord gave the Moſaical Diſpenſation, which was meant by the *Prieſt* and *Levite*'s paſſing by. In vain are all the Offerings and Prayers of ten thouſand *Prieſts*; in vain the Fat of ſlain Beaſts, and the Blood of Lambs, and Goats, and Calves of a Year old, when offer'd to take away the Sinners Sin, and to reſtore him to his former happy Eſtate: In vain the *Levite* reads the Law, and bids the Sinner riſe, do all the Good he can, keep the Commandments, and diligently walk in all the Ordinances of the Lord; for he by Nature hath no Power, nor can do one good Thing in the Sight of the Lord, till he is quick'ned and born again of the *Holy Ghoſt*.

Perhaps ſome who hear me to Day may be ready to cry out, *O Sir, I am the Man that have fallen among Thieves; I am ſtripp'd of all Innocence, and Righteouſneſs, and am ſorely wounded, and left Captive by Sin; I feel what once I was a great Stranger to, even the Pain and Smart of a wounded Spirit; I know I cannot help myſelf, I am bound with Unbelief; I am dead in my Soul, having been alienated from the Life of God; and am truly half dead, in this wretched Eſtate I am left; a naked trembling Soul at the Point to periſh eternally!* Methinks I hear thee ſay, *every Thing from whom I expected Redreſs or Comfort hath paſſed by on the other Side, and now, what ſhall I do? Why*, behold the *good Samaritan* draws near! *Jeſus* is the *good Samaritan*, the *Saviour* whom thou haſt more evily treated by wicked Works, than the *Jews* ever treated the *Samaritans*. Thou haſt made him endure ſore Trials, of Mocking, of Shame, of Pain, and art his profeſſed Enemy; yet, he looks upon thee; he ſees thy Soul ready to periſh, and lo, he alights from his Throne and comes down from Heaven to Earth, that he may ſhew thee Mercy. Do thy Wounds ſmart, do thy Sins put thee to Pain? His rich Blood, like Wine, will he pour in, and lay thy pained Heart to his pierced Heart and revive thee; his own right Hand ſhall hold thee up, and his left Hand ſhall embrace thee, Sinner! poor, helpleſs Sinner, be not afraid, for tho' thou can'ſt not pray for thyſelf, nor riſe from thy low Eſtate to ſeek Help, yet thou ſhalt not periſh; only open thy Eyes, and ſee the *good Samaritan* reaching out Salvation to thee. His Grace ſhall be like ſweet healing Oil, wherewith he ſhall anoint and bathe all thy bruiſed Places, and recover thee: But thou ſay'ſt, *O, I have made him mine Enemy, and can look for no Mercy at his Hands; it*

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wou'd be the greateſt Preſumption for me to hope to receive any Thing from the Lord, but, GO THOU CURSED! Nay, my dear Brother, ſay not ſo, ——he hath Compaſſion on thee, elſe why did he come ſo far to ſee thee in thy ſad Condition, and why doth he ſpeak ſo comfortably to thee? He doth not upbraid thee with thy paſt Iniquities, nor will he remember thy Sin, and thy Tranſgreſſions any more. Art thou naked, and ſtripp'd, and in thy Shame? He hanged naked upon the Croſs, and was ſtripp'd among all the Soldiers, that thou mighteſt put on his Raiment, his ſpotleſs everlaſting Righteouſneſs. Art thou in Pain? His bleeding Hand apply'd to thy Sin-ſick Heart, will give thee Eaſe immediately. Art thou bound? He will looſe thee, and let thee go. Be not then fearful, look to him whom thou haſt pierced, and believe in his precious Name, and thou ſhalt be ſaved.

Have you not heard, how the *Samaritan* behaved toward the poor *Jew?* thus *Chriſt* teaches thee his Behaviour to poor Sinners. The *Samaritan*, after he had tenderly waited on the afflicted Man, and a little recovered him, and had refreſhed his Spirits, ſate him on his own Beaſt, and walk'd by him till he had brought him to the Inn, and then paid for his Entertainment, and tarried with him till the next Day, and having given the Hoſt a Charge of him, promiſed to pay all his Expences for the future; thus doth the *Son of God.* Surely, the *Lord Jeſus* is not more lively ſhadow'd out in any Parable, or Similitude, than in this before us! He uncovers himſelf to cover Sinners, and takes Care of them, inſomuch that he was content to be our Servant, and walk'd weary thro' the World, that poor diſeaſed Souls might be carried in the Chariot of his everlaſting Arms to Heaven. How doth he alſo charge

charge his Miniſters (who have the Souls he hath redeemed committed to their Charge) to take Care of them; *Comfort ye, comfort ye my People*, ſaith *the Lord*, and leaving with the Officers of his Church (which is our Inn on this Side our eternal Country) Power, and Encouragement, and Patience, and a Bleſſing, that they may wait on his dear Children? He ſaith, *And what thou ſpendeſt more, when I come, I will repay thee*; as if he had ſaid, *What thou layeſt out in Pains, in Labours, in Watchings, in Faſtings, in Travel, in Temptations, in Sufferings, I will repay in the laſt Day.* And here, ſee how he exalts his free Mercy throughout all the Diſcourſe! He doth not ſay, that the *Prieſt* or the *Levite*, or one of his Friends helped the poor Man that was robb'd, but that a *Samaritan* was his Friend, one that might juſtly have been his Enemy, and left him in his forlorn Condition. So he ſhews us, that tho' we might have looked for Juſtice inſtead of Mercy, yet will he take Pleaſure in juſtifying the Ungodly, and ſhew Mercy even on his Enemies, and glorify himſelf in laying down his Life for them, when they were dead in Treſpaſſes and Sins.

And now let me addreſs myſelf to you, who have found this *good Samaritan* paſs by you; who know that your naked Souls have been ſaved, and covered in the Righteouſneſs of the Son of God; who can ſay, *he paſſed by me when I was in my Blood, and naked, and caſt his Skirt over me, and poured on my wounded Conſcience his Oil, and Wine, and recovered my languiſhing fainting Soul: He brought me tenderly to his Banqueting-houſe, and his Banner over me was Love: He hath riſen upon me with healing in his Wings, and reſtored me more than I loſt in the Fall, when the Devils ſtripp'd me, and wounded me, and*

left me naked and bare, and not only half but quite dead in Treſpaſſes and Sins; I loſt then my Happineſs, my Comfort, my Life, my All, but have found more laſting and perfect Happineſs, more ſolid and enduring Conſolation, and eternal Life hid with Chriſt *in* God; *and now have I the Lord for my Portion, and my Treaſure is in Heaven, where Moth and Ruſt cannot corrupt, and where Thieves cannot break thro' and ſteal*: To you I ſpeak (who can ſay ſuch Things) and yet not I, but the *Lord*, *Go, and do thou likewiſe*; go, and deal ſo tenderly by thy afflicted fellow Sinners, and be kind to all in their Diſtreſs, whether it be of Body, or Soul, of thine own, or different Opinion, or Religion, and be ready to reach out thy Gifts to the Needy, and Poor, and ſhew Compaſſion on the Juſt and on the Unjuſt, on the Evil and on the Good, on thy Friends, and thoſe of thy own People, and on the greateſt of thine Enemies. Go, and blaze Abroad the Fame of the *good Samaritan*, and ſeeing he helped, and ſaved thee freely when thou hadſt no Strength, go, and praiſe his free diſtinguiſhing Mercy and Grace for evermore.

And to you who are now convinced of your fallen miſerable Nature, and who have found no Help; I intend ſpeaking a few Words, and then conclude. I need not tell you your Caſe, how you are fallen among Thieves, and are wounded, and naked, and ruin'd, this Experience teaches you, you have been ſhewn from *God* how you are ſtripp'd of every Thing that is good, and like as he has told you, that you are naked, and you are aſhamed before him, and do loath and abhor yourſelves in Duſt and Aſhes, I come to ſhew you where you may have a Covering, and this is in *Chriſt's Righteouſneſs*. He was made naked and *Sin for us, who knew no Sin, that we might be made the Righteouſneſs of God*

in him; have you not read, how when *God* had told *Adam* he was naked, that he made Man a Coat, or Raiment of the Skins of Beasts to hide his Nakedness? This he did, that Sinners might learn when they are ashamed of their Sin, and of their fallen Nature, they must come to God to be covered, or go naked to Hell. *Wo be those that cover them with a Covering, but not of my Spirit, saith the Lord*; you are to look to the *Lamb of God* on the Mount *Calvary* hanging naked for you, and stripp'd of all his regal Attire and Glory, and number'd with Transgressors, ashamed, and poor, and afflicted, and know all this was done, that thou mightest be cloath'd; He saw poor Men naked and bare, and so pitied them, that for their Sakes he became poor, that they thro' his Poverty might become rich; and having by so dear a Rate purchas'd a Garment for them, he wash'd the long fine Robe in his own Blood, and in this (I mean) his Righteousness, all the poor Sinners departed this Life in his Faith, now stand array'd before the Throne of *God*, and shall walk before him, for they are worthy. This is the Righteousness which shall be your Covering in that Day, this is that which we receive by believing in his Name, and which is a Robe long enough, and wide enough to hide every Sin in Thought, Word, or Deed, that ever thou hast committed; as it is written, *Whosoever believeth in him, shall not be ashamed*, this is that *white Linen* which he invites thee to buy of him for nothing, saying, *I counsel thee to buy of me Raiment, that the Shame of thy Nakedness do not appear.* O reject not the Counsel of *God* against your dear Souls, but accept of this free Salvation, and be happy for evermore!

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You wounded Souls, who complain, saying, *My Wounds stink and are corrupt, thro' my Foolishness, my Sore ran, and ceased not in the Night Season, my Soul refused Comfort*, why do ye complain as tho' there was no *Balm in Gilead*? and as if no *Physician* was there? Have ye not heard of *Jesus*? Have ye not known what excellent Cures he hath wrought in all the World? Was it possible for you to get on the Borders of the good Land, ask the Souls arrived safe there, what he hath done for them? All wou'd tell how they were in your Case wounded, and lost, and half-dead, and he arose upon them with healing in his Wings. Nor wou'd these only tell the Fame of *Jesus* in this Matter, but many, many in this Howling-Wilderness can tell you the same, and say, *I was in Misery, and he helped me. I was ready to perish, and was lying helpless, and ruin'd, and spoil'd, and robb'd of all when he passed by, and had Compassion on me, and he healed me of whatever Disease I had. He poured on my fainting Heart the Wine of his Blood, and bathed my bruised and smarting Conscience with Oil brought from Heaven, and hath brought me now to the Inn of his Church, and charg'd his Ministers and his Angels, to take Care of me*; let this then encourage you to look up to this *Samaritan*, I mean, *the Lord Jesus* who passes by, and looks down upon you. Let not the Greatness of your Misery, nor the long Continuance of your Wounds and Poverty, *&c.* tempt you to think 'tis too late; you are yet out of Hell, and perhaps there may be room for you in the *Kingdom of God*. Who knows? this Day *Christ Jesus* may begin the Work of his Salvation on your waiting Souls, miserable as you are, look up towards his Throne, shew him how you have heretofore grieved him, and slighted his Mercy,

and

and like the Prodigal loſt all, and like a Beggar, let your Wants and your great Pain and Shame, plead for Mercy. Methinks I hear you ſay, *O could I be aſſured he looked upon me, and wou'd heal me, and cover my ſhameful Soul, I wou'd make Heaven and Earth ring with his Praiſe, I ſhould be a Pillar in his Temple indeed! a Pillar and a Monument of his unmerited free Electing Love!* Do you ſay ſo? why then, I truſt Salvation is nigh, even at the Door! when you are converted ſtrengthen your Brethren; and out of the Love *God* ſhed Abroad in your Heart, and according to the Riches of his free Mercy and Grace ſhewn to you, *go, and do ye likewiſe*, to your poor Friends and Acquaintance. *Go, and do likewiſe* to your Perſecutors, Slanderers, and ſuch as ſpeak all Manner of Evil againſt you falſely; ſo ſhall you adorn the Goſpel of *Chriſt*, and glorify your *Father which is in Heaven.*

To whom, with his dear Son and bleſſed Spirit, one glorious God, be all Honour and Glory, now and for evermore.

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